ovrwv aTrXovv /cat a/zryi? *KCU* /caflapov, the Only Simple, unmixed, and pure thing—in the world. And he supposed this to be that, which brought the confused chaos of omnifarious atoms into that orderly compages of the world that now is.

xxvi. And by this time we^liave made it'evident, that those AtomicaTphysiologers, that were before Democritus and Leucippus, were all of them Incorporealists: joining theology and pneu-matology, the doctrine of incorporeal substance and a Deity, together with their Atomical physiology. This is a thing expressly noted concerning Ecphantus, the Pythagorean, in Stobaeus,*

> *EK fitv* rwv aro^awv <rvv£<Travai *rov* /coa^ov, Stoi-

Tro *vpovolag** Ecphantus held the corporeal world to consist of atoms, but yet to be ordered and governed by a Divine providence:—that is, he joined atomology and theology both together. And the same is also observed of Ar-cesilaus, or perhaps Archelaus, by SidOnius Apollinarisf

> *'Post* hos Arcesilaus divina me^te paratam
> Conjicit hanc molem, confectam partibus illisy
> Quas atomos vocat ipse leves.
>
> *

Now, I say, as Ecphantus and Archelaus asserted the corporeal world to be made of atoms, but yet, notwithstanding, held an incorporeal Deity distinct from the same, as the first principle of activity in it; so in like manner did all the other ancient Atomists generally before Democritus, join theology and incorporealism with their Atomical

* Eclog. Physic, lib. i. cap, xxv. p. 48.

* Carm. **xv.** in Epitlialamio Polcmi et Araneolae, v. 94-
p. 132. edit
Savaronis.